

Feb'y 20, 1900. — 700. — \$10.⁴⁰ De La Mare.

Report of Secretary of Literature.

—FOR—

PRESBYTERY OF

Year ending March 31st, 1900.

Send one copy of this "Blank," filled out by **April 30th** to

Synodical Secretary of Literature.

Send one copy to the Woman's Board of Home Missions, 156 Fifth Avenue, N. Y. City.

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Story of the

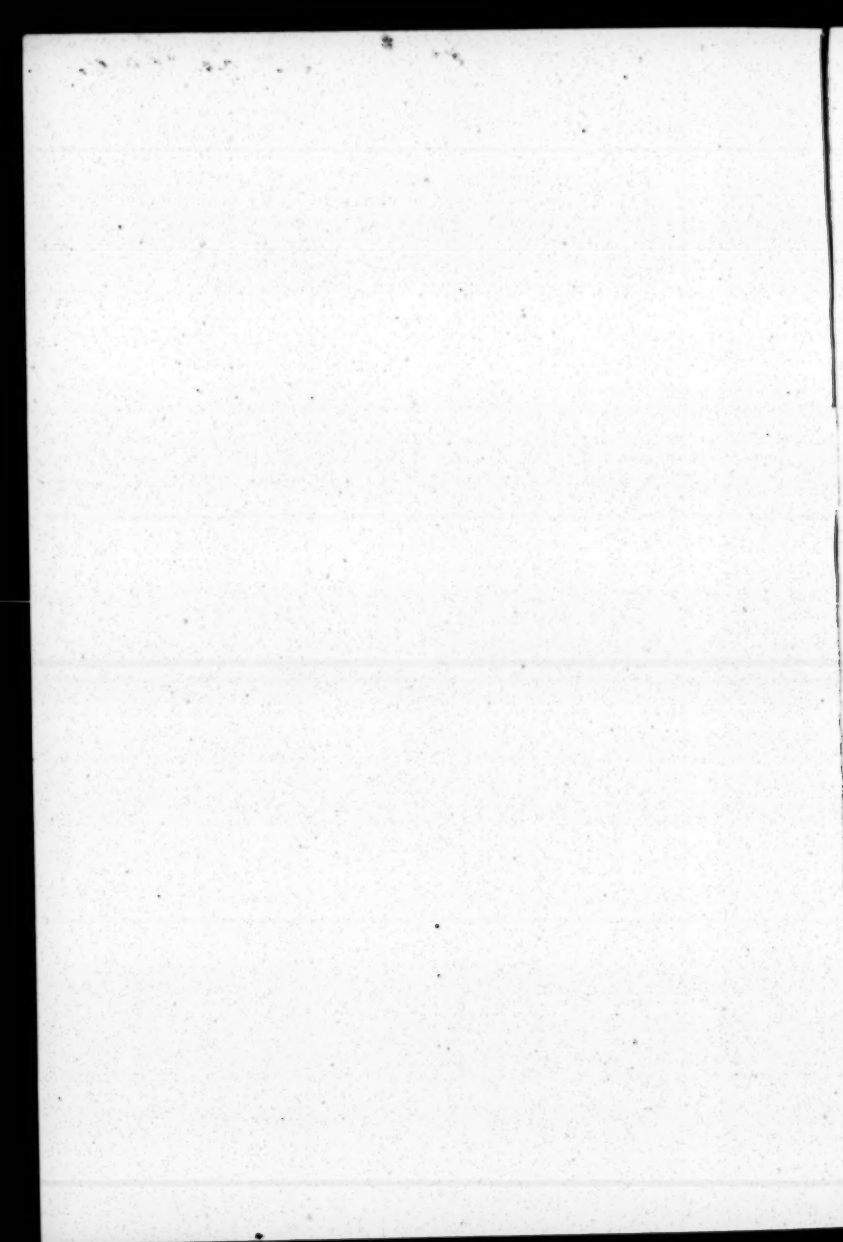
TUCSON

MISSION

SCHOOL



Literary Department
of the
WOMAN'S BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH
156 Fifth Avenue, New York



THE TUCSON MISSION SCHOOL

FOR THE

PIMA AND PAPAGO INDIANS.

ALTHOUGH the ideal Indian has been somewhat rudely shattered, yet from the Pocahontas of history, and the Hiawatha of literature, down to the "One little Indian, two little Indian, three little Indian boys" of the nursery rhyme, such a romantic interest attaches itself to the name that even now the real truth concerning the condition of the Indian comes with something of a shock, and it seems that these, whose degraded conditions call so loudly for help, cannot be the Indians of legend or tradition—the original owners of our land.

Nevertheless, facts must be faced: As recent as 1868 it was estimated that there were 34,000 Indians in Arizona living in the rudest way, whose religion was the lowest form of heathenish superstition—and yet not one had ever been instructed in the Christian faith.

Among these were the Pimas and Papagoes—

numbering about 12,000—who, tradition says, traveled from the east about 350 years ago and settled in South Arizona.

The Papagoes hunted the deer and mountain sheep for a living, while the Pimas cultivated the ground, raising cotton, corn, pumpkins and a kind of seed which they ground into flour by rubbing it between two stones. They had neither horses, cattle nor implements of iron; their only tools were stone axes and a few articles of wood made by means of the axes and fire.

Necessity made them inventive, so they wove the bark of the willow close, thus making vessels for carrying water. They did not live in tents, but in circular huts, resembling an old style bee hive or bake oven, made of branches, the whole overlaid with clay. There was no ventilation except what was gained through the door, which always opened toward the east. The huts, in fact, were merely sleeping places and a resort in wet or cold weather, as for the most part they live under the open sky.

The Pimas and Papagoes are not so well known as many of the Indian tribes—the Sioux, Apaches, Utes, etc.—probably because they are peace loving, and though some of the old warriors bear the scars of their encounters with the Apaches and other tribes, they have never fought against the whites; in fact, when some evil disposed urged war with the whites the wise old Pima chiefs shook their heads and took a firm stand against such folly, affirming they had enough to do to fight off the Apaches.

The ignorance and degradation of these Indians, isolated as they were from all opportunity of reli

gious instruction or school privileges, appealed strongly to an army officer stationed for military duty in their vicinity. Having gained the friendship of the chief of the Pimas, who assured him a teacher would be received if one were sent to them, the officer, through the pages of the *New York Evangelist*, made known the great need of missionary work.

This article aroused the interest of the pastor of a German church in Chicago, who subsequently was called of God to carry the Word to this long-neglected people. Five churches and numerous preaching stations stand to-day in southern Arizona as evidence of the faithfulness of this devoted missionary; but eternity alone can reveal what has been accomplished among the Pima and Papago Indians by the self-denying labors and earnest Christian living of the Rev. Charles H. Cook.

A little incident, by the way, shows what religion has done for this people. A man, not himself a Christian, traveling near the Reservation, overtook a number of Indians as they were camping for dinner near a little stream of water. This man told, with intense interest, that after attending to their horses they sat down beside the stream to eat their humble fare—bread—and drink a little water from the stream; but before eating they bared their heads and one of them asked the blessing of God on what they were about to take. "These," said the man, "were Cook's Indians. Where could you find a company of Americans who, under similar circumstances, would do the same?"

As a result of Mr. Cook's missionary labors the

need of industrial training combined with special Christian instruction for the boys and girls became apparent; and so in 1888 was established the Industrial Training School at Tucson, under the care of the Woman's Executive Committee (now Woman's Board) of Home Missions.

This school was opened in a large adobe building located in the town, but soon after, at the completion of suitable buildings, the school was removed to the present location, one-half mile distant. The buildings consist of home for the girls, one for the boys, a hospital, carpenter shop and laundry. The work on all of these buildings, except the girls' home, was done by the boys under the supervision of competent men. From a beginning of 30 the attendance has increased until there are nearly 200 boarding pupils (about an equal number of boys and girls), and still many are denied admission for lack of sufficient room.

The course of training given them and its purposes have been clearly outlined by the superintendent. "In addition to training and developing the mental faculties, we require our pupils to enter industrial departments. The girls learn to cook, sew, to mend and launder clothing, and to perform all the duties that go to make up house keeping. The boys have practical training in carpentry and farming. Our children not only receive industrial training and school-room instruction, but we endeavor to ground them in religious truth and practice. We take these boys and girls just as they come to us, indolent, uncleanly, untaught, and without stability of character; we aim to teach them to use their heads and hands, and to live in the light of the Gospel. We always keep in

mind the desired fruits of all our labors—to send out a company of clean, thrifty, self-reliant, self-supporting men and women—Christian homemakers and home-keepers.”

The lives of these Indian boys and girls, when they return to their homes on the Reservation prove that their change for the better is a permanent one, and the case is exceptional where one returns to the old life. As a rule, they retain the habits inculcated of industry, order and cleanliness, and are careful of their deportment. They attend the church service faithfully, and when far removed from such privileges, in many cases gather their parents and friends together for a prayer meeting, reading and explaining to them the Bible. Several young men have been trained under the direction of the superintendent for evangelistic work.

The thirst for knowledge is not limited to the children, but an eagerness among the parents “to learn a little English and study about God” has resulted in the formation of a primary class, composed of adult Indians. A father one day visited his child in the school, and as he was leaving said to the superintendent, through an interpreter, that he “wished he were a boy again so he could go to school.”

The eagerness of these Indian children to obtain an education is pathetically shown in the incident related of a girl who asked for admission to enter after the superintendent had declared not another one could be received, so crowded were they for accommodations. A pupil came pleading for this friend who had come seeking admission, but was told to tell her companion, for whom she was in-

interpreting, that there was no room for her, but that the following year she might be received, when the school had been enlarged. Not to be discouraged by one denial, she returned the next day, and the pupil repeated her pleadings, only to be refused again. After an earnest conversation in the native language the pupil turned to the superintendent and said, "She sleep on the floor if let her stay."

The manifest results of the work of this school are seen in the great additions to the native churches where Rev. Mr. Cook labors with his native evangelists—all of whom received their initial training in the Tucson Mission. One hundred and eighty-three were added the past year (1898 and 1899), a large number of whom were pupils of the school.

Facing such urgent need and such far-reaching results, truly, "We do not well . . . if we hold our peace." "This day is a day of good tidings; now, therefore, come that we may go and tell."